NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV. SATURDAY, SEPTEMBER 5, 1835. NO. 45.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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P. PRICE, Publisher and Proprietor.

TERMS—Two dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Original.

A LETTER

To Rev. Mr. STRONG, *Methodist, Monticello, N. Y.*

DEAR SIR—I listened to your discourse delivered in the Court-House at Monticello, on the morning of the 16th instant, and I wish to call your candid attention to a few remarks on what I conceive to be the objectionable features of your sermon. The arguments which you presented to prove that "God is not willing that any should perish, but that all should come to repentance," were in the main correct, with but one or two exceptions. You said, "if Jesus Christ did not make an *infinite* atonement for the sins of men, then it is not true that God is not willing that any should perish." But let us see how you made out this "infinite atonement." You affirmed "that Christ was God manifest in the flesh, the stamp or impress of the Divinity was upon his human nature, but the Divine nature *did not suffer* the penalty of God's broken law." Now, sir, if the *human* nature of Christ only, atoned for sin, I ask where is your "infinite atonement?" Will you pretend that the human nature of Christ was infinite? This I presume you will not do, for in that case it could not have died, neither did it suffer, according to your own admission, for you say, 'the Divine, (or infinite,) nature of Jesus did not suffer."

Your confession of faith reads thus: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness, the Maker and preserver of all things visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity; the Father, the Son and the Holy Ghost. The Son, who is the word of the Father, the *very* and *eternal God*, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, *never to be divided*, whereof is one Christ, *very God*, and *very man*, who truly suffered, was crucified, dead and buried, to reconcile his father to us."

Here you and your sect, we suppose, admit that Christ had a body of human flesh and blood, for your creed goes on to say, 'Christ did truly rise again from the dead and *took again his body*,' yet you contend that Christ is the 'very and eternal God, *without body* or parts;" and while you admit that Jesus "took again this body," you affirm that the Godhead and manhood were so joined together as "*never to be divided*." Where is the propriety of saying, "Christ took again his body," if the Divinity and humanity could not be separated? But I will not dwell on this point; while I have the declarations of Christ, "My Father is greater than I—my Father is greater than all," "Why callest thou me good; there is none good but one, that is God," and many other similar ones, I cannot believe that Christ was "very and eternal God."

Had you taken such passages as the following, to prove that "God is not willing that any should perish but that all should come to repentance," I think you would not have involved your subject in "a mystery." "God will have all men to be saved and come to the knowledge of the truth. God is the Savior of all men especially of those that believe. For we both labor and suffer reproach because we trust in the living God who is the Savior of all men. All nations which thou hast made, oh Lord, shall come and worship before thee and shall glorify thy name." ☞ "*I believe it reads so*"—to use your own language, in reference to your quotation from Mark xvi, 15, 16.

You contended for the infinity of sin, and argued in this manner. "Sin is a violation of an infinite law and consequently an infinite evil." You did not offer a word in proof of your position that the law is infinite, nor can you. For if this be true how can finite and feeble man keep such a law? How can his limited capacity comprehend its infinite nature, and why should he be culpable for violating an incomprehensible law? If you say the law is infinite because God is its author, the same argument proves that the meanest reptile is infinite.

Paul declares, "Moreover the law entered that the offence might abound, but where sin abounded, grace did much *more* abound." If sin be "infinite" I ask how it can be possible for grace to superabound it? Can there be a *more* than infinite? Again, "For if through the offence of one, many be dead; much *more* the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many." The idea is plainly given that the grace manifested in and through Christ was paramount to the reign of sin, and this could not be the case if sin be infinite. And here allow me to add, for your edification, that Paul ventures to say, "the *man* Christ Jesus." We are informed in the scripture, "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil." Now if sin be "infinite," the Devil has infinite power, 'the wages of sin is death,' and you say that the human nature of Christ only suffered death, how can Christ 'through death' destroy this infinite power? On your hypothesis there is greater reason to affirm that the devil will destroy Christ than that Christ will destroy the devil.

You admit that by faith and repentance the consequences of sin may be escaped, and to maintain consistency with your reasoning on the atonement, you ought to contend that faith and repentance are *infinite*. If it be necessary to have an 'infinite atonement,' because sin is infinite, why should there not be infinite repentance for an infinity of sin?

But, my dear sir, it is useless for us to dwell on your or my opinion of the nature of sin. Permit me to call your attention to the Bible testimony that declares its utter extermination. 'Behold the lamb of God which taketh away the sin of the world. Thou shall call his name Jesus for he shall save his people from their sins." You may say, if you please, that the "world" here, means all in the world who repent and believe. But does the *text* say so? John tells us "that Christ is the propitiation not only for our sins, (they who had faith and repentance,) but also for the sins of the whole world." Where would be the propriety of his saying the whole world, if he believed there were some who would never taste the joys of salvation? You may say that the phrase "his people" refers only to believers, and that he will save none but those who repent and have faith. But you admit that *all men* are Christ's in a certain sense; that is, he tasted death for all, and thus made it *possible* for all to be saved. If you can prove that any are *not* Christ's people, in such a sense as to exclude them from a salvation from sin, you overthrow Universalism. In other words, make it appear from scripture testimony that some are to remain eternally in impenitence and rebellion.

We are assured, "Wherefore God hath highly exalted him, (Christ,) and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." If this is not a universal subjection, I know not how words could express universality; and if you say that some will bow in sin and confess that Christ is Lord, while subjected to infinite punishment and everlasting rebellion, I must say that you are "wise above what is written." The Pslamist says, "Whoso offereth praise, glorifieth God." Do the wicked in hell sing praises to God? This you do not believe.

Again. We are certified that "all have sinned and come short of the glory of God," and so long as this confession is made *in sin*, it cannot be "to the glory of God the Father;" and the apostle affirms, "that no man can say that Jesus is Lord but by the Holy Ghost." When all are thus influenced by the Holy Ghost, where will be any eternal rebels? The beloved disciple declares, "I have no greater joy than to hear that my children walk in truth." It was a theme of rejoicing to the good man's heart, that the christian brethren were drawing nearer and nearer to God by duty and obedience. Think you that the great God, whose nature is love, and whose glory is His goodness, will be glorified by such confessions and such subjection as are supposed the damned in hell render unto Him? Impossible. "Charity rejoiceth not in

iniquity." Oh tell us not that the Great Fountain of charity will rejoice in endless transgression. If the word of God be true, 'an end shall be made of sin,' and all shall confess "in the Lord have they righteousness and strength."

But you remarked in your discourse, "that there are some who suppose that all will be saved at all events, and thus man's free-agency is destroyed, and the government of God made to yield to *man's* government." I am aware that the doctrine of man's free-agency is a favorite topic with your sect; it forms "the head and front" of your polemical discussions with disputants, for say you, if man is a free-agent, he must be moved and governed by moral suasion, not by physical *force*, and to talk of saving all men is to contend that their free-agency must be destroyed, and they literally *compelled* "to take the cup of salvation." You seem not to be conscious of the maze into which this leads you, for if free-agency be such a thing as you contend it is, man in the next state of existence will be free to choose happiness or misery, and as all men have an innate desire for the former, why may they not use their free-agency and rise up en masse and *refuse* endless misery? But, my dear sir, while we believe in universal redemption from sin we do not necessarily "destroy man's free-agency." I would ask, was the free-agency of Saul of Tarsus destroyed when he became a christian? This you will not grant. Why may not *all* men be saved in the same way?

Your confession of faith says, "The condition of man after the fall of Adam, is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a good will and working with us when we have that good will," hence if any are saved is not "free-agency destroyed" by "the grace of God *preventing*" them from using it. If you say that *inability* is not free agency, then you give up the notion for which you contended in your sermon, "that man is free to choose good, or evil."

I have extended my remarks beyond the limits I at first intended, and shall close them for the present, by noticing the passage which you quoted, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." You emphasized the words, "shall be," observing that "it was *future*"—*shall be*. I regret that you did not go into the proofs that the word "damned" means endless misery in the future state; this you supposed your auditors took for granted. They *all* did not I am certain. You admitted that it is synonymous with the word "condemned." This is true. Dr. Campbell renders it so in his "Gospels." "He that believeth not shall be condemned." The Savior affirms, "He that believeth on him is not condemned, but he that believeth not is condemned already." To use your mode of argument, *present* tense, "*is condemned already*." This we verily believe. Where there is unbelief and corresponding disobedience, there is condemnation, but this condemnation is not to be endless, for "all shall know the Lord from the least to the greatest," "and this is life eternal."

My situation is such that I cannot expediently leave the city to enter upon an oral discussion with you on the momentous theme of a world's reconciliation to God, but the columns of the "Christian Messenger" are open for you to answer any thing that I have advanced, or to controvert the subject in writing, if you are disposed to do so. B. B. Hallock.

New-York, Aug. 21st, 1835.

Original.

ASSOCIATIONS.

Br. Price—A correspondent of yours has endeavored to point out certain errors which have crept into the proceedings of our Associations, in which reference is made to the respectable body of which I am a member. He says his motto is not, "Universalists can do no wrong," which is abundantly apparent by his strictures upon the proceedings of the Niagara Association. He represents this body as appointing a young ministering brother on a committee to grant himself a letter of fellowship. This is not true. Br. N. Sawyer is not "young," nor was he appointed to grant a letter of fellowship to himself. Such committees do not grant letters of fellowship in any of our Associations, and your correspondent should have known better than to have made the assertion. The constitution of this Association requires that the committee on letters of fellowship hold their office from one session to another, and when Br. S. was appointed as one of that committee, it was not known to the Council, or himself, that he would ask for the letter he received, or become a "ministering brother." I would therefore correct the impression which your correspondent has received, that Br. S. obtained favor and fellowship by underhanded measures. The moral character and theological knowledge of Br. S. will stand as a perpetual refutation of this insinuation wherever he is or shall be known.

Your correspondent says, "this same body in almost the next resolution has ventured to assail the character of another Br. with whom it had nothing to do, but who resided 500 miles from the sphere of its jurisdiction, during his absence too, when it was well known he could neither face his accuser nor speak in his own defence." Now although I was not the author of the complaint against this "assailed Br.," yet I would beg leave to inquire by what authority your correspondent supposes we had nothing to do with a brother who resided 500 miles distant. Did it devolve upon this Association to send an express to New-England inviting his presence, before it would answer to transmit the complaint to the proper authority? I would inform all concerned that the Council had no idea of assailing the character of the Br. alluded to, but considered that he had impeached his own character, and thrown disgrace upon the cause of Christ, and that therefore a complaint should be forwarded to the proper authority, where the matter might be adjusted, and the Br. have a hearing. I would also inform your correspondent that this body claims the right and jurisdiction over all Universalists, in fellowship with the denomination, to forward all complaints against their moral character, to the Association of which such Universalist is a member, for trial. We do not intend to afford a sanctuary for the commission of crime in our territory, though the Br. reside 500 or 600 miles distant. In this case I would advise all to suspend their judgment until the action of the Massachusetts Convention upon the subject. The individual is a man whose talents I respect, and I therefore hope that the investigation to be had will result in justice to all concerned. If any have obtained the impression that the charges were made on an act felt by persons residing beyond this Association they labor under a mistake. The injury received was several hundred miles from the person who occasioned it. I have written what I have in vindication of the proceedings of the Niagara Association, for 1835. Yours respectfully,

C. Hammond.

Royalton Centre, Aug. 27, 1835.

Original.

A LETTER

To Rev. Jas. J. Ostrom, Pastor of the Presbyterian Church in Marlborough, Ulster Co. N. Y.

Dear Sir—I have been an attentive hearer of the three discourses delivered by yourself at this place. After the first discourse I addressed a note to you, requesting your attention to what seemed to me a discrepency in that sermon. Since which I have not observed any notice of my request. Am I to infer that you cannot prove endless misery to be the penalty of any law, given by God to man?

Your argument on the Atonement, I dissent from. You labored to prove the necessity of an infinite atonement, and asserted that such was made by the death and sufferings of our Savior; but perceiving that infinite atonement could only be made by an infinite being, you had to present the monstrous absurdity, *that God himself died!* Seeing, also, this dilemma, you undertook to smooth the matter over, (to suit the taste of *friends*,) but hardly, I think, to your own satisfaction. I will not comment on the illustration you gave on this subject, farther than by observing, that it was an open violation of every principle of justice, and a degradation either to adopt or originate it.

Permit me to compare this discourse with your next. In the first, I understood you to advocate Arminio-Calvinism; in the second, Socinianism. You taught in unambiguous terms that any man, at any time, could save himself from an endless hell, only by submitting on gospel terms. Now if this be fact, why the necessity of infinite atonement, effected by the death of God! I would not severely comment, unless I was fully convinced of the duplicity of your theological teaching, and cannot believe that your church understand the fair conclusion of your premises. They are Calvinists of some sort or other, and rank Socinianism, *by its name*, would not be tolerated. Sir, *when* you teach salvation as consequent upon the act of any man, you virtually deny the most darling tenet of your creed, infinite atonement, consequently the infinity of sin, endless misery, &c.

Permit me to inquire how was your mind occupied while your aged friend Smith was endorsing the orthodoxy of your sermon? Did it revert to by-gone events, or are they buried in oblivion? Sir, behold the contrast that a very few years has produced in your sentiments.—*Then*, a bold defender of pure Calvinism; *now*, all things to all men. Now in *all* this, you *cannot* have pursued truth. To my mind much error remains to be pruned, before you can have the proud consolation of preaching the pure gospel of God our Savior. This change ought to cause humility; ought to press the solemn query whether you are yet right. You have abandoned all that was worth retaining of Calvinism---"the sovereignty of God," and now represent the all-wise Jehovah as having created a race of intelligent beings, given them free-agency power, and for fear of violating those powers, is perfectly indifferent as to the result---is just as well pleased with endless misery as holiness, as the end, it being the creature's own choice.

In your last sermon you appeared to have been prepared for correct argument in order to discomfit the arguments of infidelity. The subject was happily chosen---*the miraculous conversion of St. Paul*. I am always pleased when evidences are produced for this humane purpose. I view disbelievers as brethren of the human race, and conceive it a duty to enlighten their minds, as far as in our power; but this can only be done in kindness, with the sober, pungent weapon, *truth*. I lament your witticisms on this occasion. I will not detail your mathematical absurdities, to prove the inseparable connexion of mystery with all subjects, for the purpose of abstracting the mind from the avowed mystery, *alias*, absurdity of your own creed. Suffice it to say, that such a course will always produce just what it deserves, *contempt*, and a prayer of faith, "from such friends, O Lord deliver us."

Now, sir, any course in a public teacher that produces the contempt of intelligent minds, and

imposes upon the credulity of friends, deserves severe animadversion. It is alike derogatory to the high office you hold; it is inhuman, and in all its bearings saps the foundation of every moral principle.

I commisserate your situation, placed in the centre of discordant principles, (old and new school,) the public advocate of doctrines at war with every principle of humanity; cunning and cruel as the Fox, like him pursuing all courses; and when closely pressed, bounding with precipitancy from one position to another, and at last ending in, "it is a holy mystery"!

Sir, to be at peace, at rest, you must abandon this crazy ship; no longer teach the delusive, though popular doctrine of the day; but return to "our God, who will abundantly pardon." Preach the everlasting gospel of peace, expatiate on the beauty of God's moral government, on his great love wherewith he loved us, when dead in tresspasses and sins, thus winning souls to God, on the principle that "he *first* loved us." Your task then will be pleasant, and when inviting prodigals home to their father's house, your heart will dilate with emotions that it now is a stranger to. You will be "born again."

In conclusion, let me say to you, pause! No longer teach that an infinitely wise, powerful and good God created some men with the fixed purpose of damning them endlessly; or created and invested them with free-agency power, (be that what it may,) knowing with absolute certainty, the issue. Take which view you please, and apply it to Deity, it is alike untrue and abhorrent. It is the concurrent evidence of nature and revelation, that God governs in the earth; that he will do all his pleasure; that he will have all men to be saved.

Yours, with respect, C. S. Roe.

Milton, August 27th, 1835.

NOTES ON THE SCRIPTURES.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. Psalm civ, 35.

This has sometimes been interpreted as an imprecation of vengeance on the wicked. But the closing portion of the verse renders such an interpretation exceedingly improbable. We can scarcely suppose that David would exult, and bless God in such a joyful manner, while praying for the endless misery of his fellow men.

Yet improbable and absurd as this interpretation is, some have adopted it. Dr. A. Clarke, for example, has given this view of it. I shall quote the passage as a theological curiosity; observing however, that it manifests a spirit of indifference to the welfare of others, which one would not expect from a man, who on other occasions seems to be overflowing with kindness "He shall consume the wicked and the ungodly' till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God. No wonder, with these prospects before his eyes, he cries out, Bless Jehovah, O my soul! Hallelujah! all ye that hear of these things, bless the Lord also."

The Dr. does not exactly say that David prayed for the endless misery of the wicked:—but he does say that he rejoiced in the expectation that they would endure such misery. He supposes hell to be a place of perpetual torment, and yet represents it as a very proper and religious source of exultation and glorification, that so many are to be turned into it. This is a manifestation of feeling on earth, very similar to that which Dr. Emmons tells us shall characterize the saints in heaven. "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy; who, instead of taking part with these miserable objects, will say Amen, Hallelujah, praise ye the Lord."

I will not attempt to magnify the hard heartedness and cold-blooded malignity which is here exhibited. It is sufficiently obvious and disgusting. That the devils, if there be such personal beings, should thus exult, and yell forth their infernal joy, would not be improbable. But to pretend that such is the spirit of saints in heaven, or saints on earth, is a gross libel on the gospel of the blessed God, and on the character of the great high Priest of our profession. Did Jesus manifest such a spirit, when contemplating the temporal calamities impending over the Jewish people?—not the endless misery of that wicked and adulterous generation, but the fire and the pestilence, and the sword, through which, vengeance was coming upon them to the uttermost. He deplored their unhappy situation, and exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Luke xiii, 34. Did he manifest such a spirit when he hung on the cross? Did he imprecate vengeance on his murderers, and exult in hope of their endless misery? Instead of this, he prayed for them,—"Father forgive them, for they know not what they do." Luke xxiii, 34. Such was the spirit of Jesus. And such should be the spirit of his disciples. And I repeat, it is a libel on Christianity, and on its blessed founder, to pretend that it is characteristic of a saint to rejoice, and glorify God, in hope of the endless damnation of any one, however degraded or abandoned. Jesus never manifested such a spirit. And they who do, have no claim to be considered his true disciples. Not having his spirit, they are none of his. Rom. viii, 9. And it is in the highest degree absurd to suppose that David, under the influence of a truly religious spirit, which is the same in all ages, desired the endless misery of the wicked, and exulted in hope of it.

What then are we to understand by his language in this passage? I suppose he intended to express the same desire, which he elsewhere expresses in these words:—"O, let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the heart and reins." Psalms vii, 9. He desired the destruction of wickedness, or the reformation of sinners. When the wickedness of the wicked shall have come to an end, they will no longer be wicked. When the sinfulness of sinners shall have been consumed, they will no longer be sinners. Their place, in their former character, will be known no more. Righteousness shall be the garment of all hearts, and all shall unite in praising God and the Lamb.

In such a result, good men may well rejoice, and give utterance to their songs of praises. In hope of such a blessing, which Jesus afterwards came to communicate, in saving his people from their sins, Matt. i, 21, and becoming the Saviour of the world, 1 John iv, 14, David might well call on his soul to bless God, and on all the people to praise the Lord. On such a theme his meditation might be sweet; ver. 34. But to pretend that he cheerfully and joyfully meditated concerning the endless damnation of the wicked, and that this was what caused him to exult and praise God, is to imprint on his character a stain infinitely blacker than it received in the matter of Uriah. He had been sinful himself, and he knew the trouble and sorrow which wickedness produces. He had been delivered from the horrible pit, and the miry clay, and God had placed his feet on a rock and established his goings; he knew the joy attending such a deliverance; and he cheerfully sung the new song which was put in his mouth, even praise to our God. Psalms xi, 2. 3. And was he unwilling that God should bestow the same blessing on others? Did he desire that they should remain in the pit, and perish?—yea, worse than perish? Did he desire that they should go down to endless and intolerable torments? Did he pray for their endless damnation and exult in hope of it? God forbid. Rather let us believe that here, as elsewhere, he prayed only for the destruction of their wickedness, so that they might experience the same joy, when delivered, which he himself had felt; and that being clothed upon with a garment of righteousness, they might live among the just, and no more be found in the place of the wicked. On such a subject, he might meditate cheerfully; and he had abundant cause to resolve that he would sing praises unto God, all the days of his life; ver. 34.

I may observe, in closing, that all the good men, of whom we have an account in the scriptures, prayed and labored for the reformation of the wicked. It never came into their hearts to desire the endless sin and misery of any portion of the human race. Jesus came to turn the ungodly away from their iniquities, Acts iii, 26; and most faithfully did he labor in this work. His disciples pursued the same course. And good men in all ages have manifested a similar spirit. Let us labor and pray for the same blessing; remembering that "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii, 3, 4.

Trumpet and Magazine.

THE ZODIAC

Is the title of a monthly quarto publication devoted to Science, Literature and the Arts, which was commenced in July at Albany, the first No. of which has recently been received at this office. Among the contributions to the No. before us, we find the following touching lines, (if rightly construed,) from the pen of Mrs. Sigourney. But alas! how many parents are compelled, from the influence of creeds and commandments of men, to answer her interrogatories in the first verse, in the negative. Many an "idol child," in their belief, must be separated from the "blest circle," hopelessly—endlessly.

Parental Hope.

Lo, God hath given thee all them that sail with thee. Acts xxvii, 24.

Father! who o'er Time's boisterous tide,
A precious bark art steering;
Mother! who anxious at his side,
Each distant storm art hearing;
Bind ye the promise to your breast,
Thus by the angel spoken?
Believe ye that your circle blest
Shall gain the port unbroken?

Wide sever'd o'er their voyage course,
Some idol child ye cherish—
'Mid stranger seas and billows hoarse,
Far from your side may perish;
Still trust ye o'er these waves of care
To meet in God's communion?
Oh! be your life one sleepless prayer
To gain that glorious union.

When stranded on the rock of woe,
Life's last faint watch-light burneth,
And shuddering toward that bourne ye go,
From whence no guest returneth—
Then may each bark your love has launch'd,
Gliding with sail unriven,
Send forth a seraph soul, to form
Your "family in heaven."

The Zodiac is published by Erastus Perry, at No. 67 State-st. Albany, at $1 per ann in advance.

MISSIONARIES.

Br. Henry Roberts gives notice in the Magazine and Advocate that he intends to visit Toronto and Hamilton, Upper Canada, in the course of this month, (Sept.) He designs preaching in Toronto the 16th and 17th, and in Hamilton Sunday, the 20th.

Brs. Aaron Kinne and E. Gage, of De Ruyter, also give notice through the same paper, that they propose taking a tour through the western part of this state, Ohio, Indiana and Illinois. The former will start about the first of October, and expects to arrive at Table Grove about the 1st of Nov. The latter will soon publish his intended route.

Br. A. H. Curtis is now located in Adrian, Lenawee Co. Michigan, and will preach half the time in that place, and the other half will be equally divided between Tecumseh and Blissfield. Letters, papers, &c. should be addressed him at Adrian.

THAMES TUNNEL.

Mr. Colton in his "Four years in Great Britain," has an interesting description of a visit to that stupendous work now in progress, the Thames Tunnel. The whole account is too long for our columns. We omit such portions of the first part of it, as are not absolutely necessary to the connexion. The occasion which Mr. C. took for his visit, was unfortunately one of the London *dark days*. Of these days he observes:

"He, who has never seen such a day in London itself, cannot understand it. If one happens to be sitting at his table, reading or writing, he perceives the shades coming on not unlike those experienced in fainting, and he doubts, perhaps, whether it be nature without or within. They thicken, and come rolling on like waves; and now he cannot see to read. He rings his bell and calls for candles, and orders the servant to close the blinds, that he may have perfect night, rather than be half-way between. In all the shops of the town, the gas lights are set in full blaze. If it happens to be night, alas! for the wanderer. . . . . The day I went to see the Thames' Tunnel was one of these. The waves of darkness rolled over the metropolis. The Tunnel is a good long mile, as I should think, below London-bridge; and having been begun on the south side of the river, the way to approach the only entrance, most directly from the city, on foot, leads through the lowest, vilest regions of the Borough of Southwark—Bermondsey and Rotherhithe. I wandered on, dodging this way and that way, asking, and as often forgetting my direction. It grew darker, and the lanes I had to thread became narrower, filthier, and more intricate. I asked again. "You are going the wrong way, sir. Yonder"—second, or third, or fourth turning, to the right or left, as might be. Where lamps, or lights of any kind were to be had, they began to light them up. The ragged and filthy creatures in the streets stared at me, seeming to say within themselves—"He does not belong here." Some of them followed me with observing look, till I had turned a corner, or was lost in the fog. Now and then I stumbled on a ruffian, fiendly looking form; and he, as I thought, was sure to mark me. It was a region of barbarians, and I was bewildered and lost in the midst of them. * * * *

We copy the closing part of his description almost entire:

At last I arrived under darkness so considerable, that the keeper of the entrance was burning his lamp at mid-day to keep his books. "Are there any visitors here to-day?" I asked.—"Two men have just gone down, and you will find a waiter at the extremity of the tunnel." "Two *men*!" I had paid my entrance before I received this answer, and in any other circumstances I should not probably have regarded it. But I had been long enough in England to have learned, that English servants are very nice in distinguishing between "men" and "gentlemen," and that they rarely mistake or call one for the other. It was "two *men!*" It was evident enough that he was not likely to be crowded with company on such a dismal day. I must therefore take my chance with what was before me—"two men," whom I could not avoid encountering at some point.

Having received my instructions, I began to descend the shaft round and round, descending and descending, having left the little light of a dark day behind, and meeting only in one place a faint and glimmering taper, just enough to make the darkness visible. After feeling and poking and stumbling along—down the stairs—I found myself at last at the bottom, which was sixty feet deep. The stair way leading down is a crude frame work, and the region around was impenetrable darkness.

Arrived at that place, I ought to have been prepared for one of the most imposing and attractive visions, which the art and labors of man ever created, especially in such circumstances. The moment I had landed upon the firm earth below, from the winding stairs, and cast my eye upon the perspective of that long and apparently interminable vista of subterranean masonry, finished and vaulted in the most perfect and beautiful curvilinear forms, and lighted up in the whole distance by blazing lamps, suspended from the side, and imparting the most enchanting effect to the eye, it seemed another world. I stopped a moment to think of the floods rolling above it, and of the ships floating upon their bosom; and here, underneath them all, and undisturbed, the one and each unconscious of their relations to the other—here in this peaceful, quiet, incomparable vision! all existing at the peril of all! I hesitated—looked—listened. And as I listened, I heard a whisper! a very whisper! Again a whisper! a frequent whisper! Horrible!

I stood at the moment in the midst of darkness at the bottom of the shaft, surrounded, enveloped with darkness! The assault* of the previous night was play to this! Again a whisper! a tormenting whisper! It was earnest—impassioned! and it was near enough to lay a hand upon me! It seemed at my ear! but nothing visible but darkness. A freezing chill ran through all my veins. Backward I could not go, for I could not see the foot of the stairs, which I had left behind. I was buried from the world and from day; all seemed infernal. And as if the whisper were not enough, there was a whisper laugh! a burst! the very laugh of demons! I sprang forward to the beginning of the tunnel, and of the row of lamps, and stopped. Still the whisperings followed me, and the stifled laughter! but I now stood under the lamps; could look around me; but I heard no tread—I saw no form of man or demon.

In looking forward, however, I saw the forms of men in the farther extremity; and I hastened to join them, preferring their society and their protection, whatever it might be; and all the way the whispering and laughing voices, louder and more earnest, followed me.

As I had been certified, I found the "two *men*," and the waiter sitting in a recess smoking his pipe. They were at the end of the finished part of the tunnel, under the middle of the river; the man with the pipe sitting at his ease, and answering such questions as we put to him. While engaged in colloquy with this interpreter of the mysteries, I cast now and then a furtive glance on my society, to satisfy myself whether I should prefer their company out, or again to encounter those demoniacal salutations alone. I chose the latter; for they proved to be "men" of savage looks; and turning carelessly on my heel, affecting the airs of indifference, I walked leisurely back for a little; then quickened my step, as I observed they did not accompany me; I hastened on, and found myself among the whispering voices again; rushed through the darkness to the foot of the stairs, and most luckily met them at the first touch. In another moment I was at the top.

When, however, I found myself safe in the regions of day, or where day ought to be, I paused to think of the scene I had just witnessed, and of the perils, real or imaginary, which I had there encountered. I philosophized upon the whisperings and voices, and came to this very philosophical conclusion: That the tunnel in its condition at the time was a whispering gallery, which has been proved to be a fact. Those "men" and the waiter at the further end were little aware of the startling and appaling effect, which their talking and bursts of laughter produced on me, as the echoes rolled along, and floated past my ears, while I stood at the base of the shaft, enveloped in darkness. * * *

Having got safely out, I threw myself into a wherry; and by the aid of oars and a rapid flood tide, shot through the midst of the shipping lying in the Thames, and soon found myself ashore at the London-bridge.

I have visited the Thames' Tunnel once since in a clear day, and found the shaft light enough from without to observe all its parts. This shaft is 60 feet deep and 50 in diameter. When the river broke into the tunnel by accident, it filled in four and a half minutes within six feet of the top of the shaft, giving only that time for all the workmen to escape, who were caught under the bed of the Thames near its middle, 500 feet from the shore. Six of them were drowned, and two more have perished there by other accidents. The tunnel has already cost something less than £200,000. Government have lately pledged £250,000, as a loan for its completion, and the work is recommenced. It will probably cost nearly, or quite, £1,000,000

This novel undertaking was projected by Mr. Brunel. It is intended to form a communication between Rotherhithe and Wapping, by means of a passage under the Thames, and will certainly, when completed, be one of the most extraordinary constructions of ancient or modern times.

The tunnel consists of two brick archways; and in order that there may be no obstruction to carriages, those going from north to south will pass through one, and those from south to north through the other. These passages are paved or macadamized, with convenient side walks for foot passengers. In the centre, between the two archways, and dividing the two roads, is to be a line of arches, spacious enough to admit of persons passing from one road to the other, and in each of these arches a gas-light. The approaches to the entrance of the tunnel are to be formed by circular descents of easy declivity, not exceeding four feet per hundred feet; one of small dimensions for pedestrians, and another larger for carriages The descent is so gradual that there will be no necessity to lock the wheel of the heaviest-laden wagon. The first stone of the descent for pedestrians on the south side of the river near Rotherhithe church, was laid March 2, 1825. That portion of the tunnel which is completed is open daily to visiters on payment of one shilling each.

Dimensions of the Tunnel.—Length 1300 feet; width 35 feet; height 20 feet; clear width of each archway, including footpath, about 14 feet; thickness of earth beneath the crown of the tunnel and bed of the river, about 15 feet.

* In allusion to an encounter, on the previous evening, with a suspicious person, on Waterloo-Bridge.

Original.

O, COME! SINNER, COME!

Air—"Come rest in this bosom."

BY JOHN PERRY.

Come, thou care-stricken sinner, by sorrow depressed,
Turn quickly to Jesus, and he 'll give thee rest;
Leave the pathway of error, the wormwood and gall,
And cleave to the Friend and the Saviour of all!

Think not that the day of salvation is past,
Thou art loved by the Father—He loves to the last;
Think not that the reign of His mercy is o'er,
But weep for thy errors, and trespass no more!

O! come to His feast, there 's enough and to spare—
How rich the abundance of heavenly fare!
Come, partake without money, thou 'lt find no alloy,
For the food of His table 's "good tidings" of joy!

And come to that fountain, whose springs never dry,
Where our tears cease to flow, and all hush'd is the sigh;
Leave the dark pool of folly, O, sinner! and prove
How sweet are the waters of INFINITE LOVE!

Labor to keep alive in your breast that little spark of celestial fire, called conscience.

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 5, 1835.

THE HUNTINGTON DISCUSSION.

This discussion between Rev. Ira Ferris, of the Methodist church, and Br. S. C. Bulkeley, took place at Huntington, L. I. on Tuesday, Wednesday and Thursday, of last week, agreeably to the notice contained in our paper of the 8th ult. The early period at which our paper goes to press, prevented our obtaining any information in season for the last number. We are happy, however, in being able to present our readers this week, the following brief report, from Brs. S. J. Hillyer and L. C. Marvin, who were eye and ear witnesses. From all that we can understand it has been a season of great interest, and the whole has been conducted in a spirit and manner highly creditable to the parties engaged, and the audience in attendance. We are especially gratified to learn that Mr. Ferris has treated the subject with so much christian courtesy and candor. It has been so unusual for opposers to meet it thus, that when one does come to the investigation in the spirit of christianity, it is like a "green spot" in a desert.

Our friends appear to be abundantly satisfied with the labors of Br. Bulkeley; though we would by no means make invidious comparisons. The parties met in friendship—discussed their question in a friendly manner—parted friends. They were disposed to leave the verdict on their respective arguments, with those who heard them, to which we cheerfully respond, Amen! believing always, that an investigation conducted as this was will result in good. P.

Letter from Brs Hillyer and Marvin.

Br. Price—The Discussion between Brs. Ferris and Bulkeley has just closed. It was holden in the Methodist Episcopal Church in this place, on the 25th, 26th, and 27th inst. according to the articles of agreement. Messrs. Cornelius Harsen and Amos Belden, of New York, and Abel K. Conklin, of Huntington, presided as Moderators. We are happy to be enabled to state that the debate commenced, continued, and concluded in the spirit of christian charity and brotherly love. The church was well filled during the whole time, and especially on the last day it was crowded to overflowing. And it is due to the congregation to say, that the most devout attention was paid, and the utmost decorum prevailed throughout the debate. Much ability and controversial talent were manifested by both parties. Of the arguments urged by the respective parties during the discussion, it does not become us to speak. But this much we must be permitted to say, that Mr. Ferris has acted the part of a gentleman and christian, and we are constrained to believe, that he possesses a heart altogether too good for his creed. As to Mr. Bulkeley, it is sufficient to say, that he met the most sanguine expectations of his friends both in manner and in matter. There were fourteen clergymen present, viz: 4 Presbyterians, 2 Baptists, 4 Methodists, 1 Quaker, and 3 Universalists. It is our opinion that this debate will lead those who listened, to a closer investigation of the sacred scriptures, and be the means, under the blessing of God, of advancing the cause of truth. Yours, in the faith of the Gospel,

S. J. Hillyer.
L. C. Marvin.

Huntington, L. I., Aug. 27, 1835.

OLD UNIVERSALIST BOOKS.---No. VI.

"Universal Restitution, *farther defended;* being a Supplement to the Book entitled *Universal Restitution a Scripture Doctrine.*" Bristol, (Eng.) 1768, pp. 148, 8vo.

There can be little doubt that Mr. Stonehouse, Rector of Islington, was the author of this Defence of Universal Restitution, although it contains several passages which would seem to indicate that it was written by another hand. For example: On p. 34—"All arguments which I have hitherto found in favor of an everlasting damnation of sinners, having now been sufficiently invalidated *either by our author* in his book published, [viz. Universal Restitution a Scripture Doctrine,] *or by us* in our two preceding letters, our way is clear, and I proceed upon my promised system of collected Scripture, proving that the Restitution expected in Christ shall be Universal, or comprehend the whole race of Adam." On p. 25 the writer says, referring to a preceding disquisition on the derivation of (*aion,*) "this chapter on words is given you only in justification *of my friend the Universalist,*" that is, of the author of "Universal Restitution a Scripture doctrine." But on p. 415 of this last named book, Mr. Stonehouse promises "to examine the several scripture testimonies, respecting the human soul," that is, he promises to do this in "succeeding letters." In the work before me, which is composed of eight letters, said promise is referred to. The style of the two works is the same—indeed every thing save the few sentences above cited, confirms the suggestion that Mr. Stonehouse was the author.

Two letters are devoted to an examination of Mark ix. 43, and to criticisms on several disputed terms. In letter iii, the following is mentioned as the order of the proposed argument in proof of Universal Restitution:

1. The avowed purpose or counsel of Christ to restore all men; 2. His express promise so to do; 3. The expressions revealing and proclaiming the efficacy of the redeeming price paid for all men; 4. The declared will of Christ to have all men restored; 5. His declared ability to effect the restitution of all men. A brief extract from the argument under a few of these heads will be found interesting.

1. "It is the avowed purpose and counsel of Christ to restore all men." In general proof of this position, the writer quotes 1 John iv. 14, and John iii. 17. *Savior* he renders *restorer,* and *saved, restored*—for he contends that "it was not Christ's purpose or counsel to save or preserve the world from wrath," or "from perishing," but "to restore it after it was perished." He also cites Eph. i. 9, 10, in connexion with Col. i. 26, Eph. iv. 9, 10, 1 Cor. xv. 27, Rom. xi. 36—and after sundry remarks which we have not room to notice, he adds the following:—

Moreover that the purpose or counsel of God in thus subordinating all things unto his Christ, is no less than the absolute restitution of all things to himself, or, which is virtually the same, a reconciliation of all things to himself, will appear likewise from Col. i. 19, for it seemed good, (i. e. it was by his generous decree or purpose ordained) that in him all fullness should dwell, and by him to reconcile all things unto him, having made peace by the blood of his cross, by him I say) whether they be things on earth, or things in the heavens. For from these words we argue, 1st. that all things in heaven and earth are, according to his purpose, reconciled to God. And 2dly, that this reconciliation or peace is such as was made by the blood of his cross.

And this passage answers likewise to Eph. i. 22. He subordinateth all things under his feet, and giveth him to be the head over all things to the church, which is his body, the fullness of him that filleth (*autou pleroumenou* or is about to fill) all in all. And of the infallibility of the purpose or counsel of God we can make no doubt seeing he has assured us, Ps. cxv. 3, that he doeth all things whatever he will. That Isa. xlvi. 10, his counsel shall stand and he will do all his pleasure. That Heb. vi. 17, his counsel is immutable, and Rom. ix. 19, who hath resisted his will? And that Acts xv. 18, known unto God are all his works even from the beginning.

I hope that you will now allow that we have not shuffled with the sacred text, cramping and extenuating its expressions to our own preconceptions, and prejudices; but that we have fairly owned its words, in their amplest and most comprehensive import.

Then follows the subjoined section, which pleases me so well that I must insert it entire:—

Before we dismiss this article, and for the obviating certain other objections, we will animadvert upon the terms of some of the passages here insisted upon, namely: he subordinateth all things under his feet.

And 1st, that the *all things* (which God purposed to, and is now employed in subordinating to his Christ) is to be understood *universally,* appears evident from a like passage in Heb, xi. 8. But in that he subordinateth all things unto him, he has left (or leaveth) nothing not subordinated unto him; although now we see not as yet all things subordinated unto him. Compare this place with that also above cited. 1 Cor xv, 17. But when he says that all things are subordinated, it is manifest that he is excepted who is subordinating all things unto him, that is, unto Christ, whom, Heb. i. 2, he has constituted heir of all things.

And 2dly we observe of the term Subordinate, that being here used prophetically, it is to be understood in its largest and most comprehensive meaning; in which it denotes a free, willing, hearty devotion, a devotion of the heart and will to God, as appears also from due examination of the general use of this word subordinate in the scriptures.

This word has by some been here interpreted by the verb *katadouloo,* which signifies to subject to a state of slavery or obeisance; but in its true and natural acceptation, it certainly means to dispose into an order and regulation suitable to office, duty, and propriety: that is, as one related to others. a member of a body or society. So in a marshal'd army every man has one place to fill, and his business before him, which as his charge and duty he executes for the good of the whole. Thus 1 Cor. xiv. 32, the spirits *(pneumata)* of the prophets *(hupotassetai)* is subordinated (viz. individually) to the prophets, viz. as their body or collected society. So Eph. v. 24, the church (*hupotassetai*) is subordinated to Christ, and 1 Pet. v. 5, to their elders, and 1 Pet. iii. 22, Angels, authorities, and powers, were subordinated to Christ upon his ascension into heaven.

And from hence in a secondary acceptation, this word imports the subordination of children to their parents, wives to their husbands, and servants to their masters; a subordination this however of reverence, love, choice and a willing mind. Thus Christ during his infancy was subordinate (*en hupotasomenos*) to his parents; the individuals of the Ephesian church were subordinate (*hupotassomenoi*) Eph. v. 21, to one another, or to the whole body: and their wives, ch. v. 22, to their husbands.

Whereas on the contrary we are told that, Rom. viii, 7, the carnal mind (*ouch hupotassetai*) is not subordinate to the law of God, neither indeed can be; that the self-righteous jews, Rom. x. 3, (*ouch hupetagesan*) did not subordinate themselves to the righteousness of Christ. And that Heb. xii. 9, the soul which resists is not subordinate to the father of spirits. For all resistance implies non-subordination, for which reason the apostle Paul, opposing Peter and his judaizing party, says, Gal. ii. 15, To whom we yielded subordination (*eixamen te hupotage*) not even for an hour.

It is then clear that in the promised social subordination of all things to Christ, all resistance of him will cease both from within and from without; and cease too by his conciliating all things to himself, Col. i. 10, and when this conciliation shall be effected, then will Christ also himself become subordinate to his father, as we read 1 Cor. xv. 28. But when all things shall be subordinated to him (Christ) then shall the son himself also be subordinate (*hupotagesetai*) to him (the father) who subordinateth (or is engaged in the work of subordinating, John v, 17, *eos arti* to this very time) all things unto him, that God (by such subordination of both head and members to himself) may be all in all.

And 3dly, as to the phrase under his feet, this is purely picturesque, representing Christ as receiving homage from the penitents now become his saints and admirers, an host glorying in the participation and honor of this subordination and fellowship, Acts iv. 35, xxii. 3, Rev. v. 6—10.

For although our redemption be complete in Christ, yet until the knowledge hereof be given

us, and we receive it by believing; it yields us no sensible benefit. It is the evidence of absolution within us that makes us alive in Christ, transforms us into new creatures, and causes us to love him; to love him, because he first loved us, that is, in the sensibility of his love to be humbled under his feet.

4. "It is the declared will of Jesus Christ to have all men restored." On this position we have the following argument:—

As the variety of points started in our correspondence, require, as much as may be, conviction with brevity, I shall content myself for the present at least, with one passage in proof of this point, taken from 1 Tim. ii. 4. Who wills all men to be restored, *o thelei pantas anthropous sothenai* and to come to the knowledge of the truth.

It is observable of this passage that there are two critical terms in it, viz. *thelo* and *sozo will* and *save* or *restore*. And it being certain that the absolute, or (as it is called by divines the) efficacious will of God is uncontrollable, or infallible, as himself declares, Isa. xlvi. 10, My counsel shall stand, and I will do all my pleasure; and again, Rom. ix. 19, who has resisted his will; some have thought that *thelo*, I will, in this passage imports only the general or conditional will of God, and not his absolute or efficacious will; that is, that God would willingly permit such an event as being most agreeable to his antecedent wish or velleity, but that it is not his consequent resolution, or the will of his counsel and determination.

But others, disliking this acceptation of the word *thelo* I will, place the critical difficulty on the word *sozo* save, or restore, exhibiting many parts of scripture in proof that *thelo* I will, is duly applicable to the afficacious will of God: and among which are Mark i. 14. I will, (*thelo*) be thou clean; John iii. 8. The wind bloweth where it willith *opou thelei*; John 21. 22. If I will *ean thelo* that he tarry till I come, what is that to thee? Eph. i. 11. He worketh all things after the counsel of his own will, *tou thelematos auton.*

After answering objections on this point, the following conclusion is drawn:—

Thus then the passage we would explain, namely, God willeth that all men should be restored (*sothenai* that is finally) has nothing difficult in it, but speaks as agreeably to reason as truth; and it is quite express to our purpose, a sufficient evidence that it is the absolute, serious, and effective will of God, to have all men restored: whereas if we render the word *sozo* by the English words to keep or save, and then apply it to the efficacious will of God, thereby supposing God to will that which according to his own edicts cannot happen, *viz.* the salvation of the world from wrath, this passage under consideration becomes either repugnant to others, or altogether unintelligible.

The following romarks are too pointed to be omitted:—

This article in hand then being proved, we will compare it with that dark passage in Romans, so will it illustrate this also to our purpose. Rom. xi. 32. God hath concluded them all in unbelief, that he might have mercy upon all. For the all whom God has destined for mercy being here pronounced to be no less and no fewer than the all concluded in unbelief; and the all concluded in unbelief being, without dispute, no less and no fewer than all and every man without exception; it follows that all and every man without exception are and is destined by God for mercy. That is, so surely as the expression *mercy upon all men*, bears full proportion with its opposite *all men in unbelief*, so surely is it the will of God to have mercy on all men.

It has indeed been pretended by some that the words *all men* applied in this, and other such passages, to salvation or restitution, are to be understood as denoting, not *all of every kind* (non singula generum) but of all kinds some (sed singulorum genera.) So that when we read that God willeth that all men should be restored, we are to understand, that he willeth only that all sorts of men (*i. e.* some of every kind) should be restored.

But if it be true that to the far greater part of mankind, this will of the Lord to restore extends not; may we not as fairly understand the predicate of the greater half of mankind, as of the less half thereof? That is, we may as fairly say, that God willeth that all men (*i. e.* that some of all kinds of men) should be damned, as that he willeth that all men (*i. e.* that some of all kinds of men) should be restored.

And thus this declaration of the apostle, *God willeth that all men should be restored* will prove only, and not quite, so true as if he had said, God willeth that all men should be damned.

On the will of God our author presents the following argument and conclusion:—

But the grand recurring question, is 1st, What is the first principle of the divine efficacy? And the answer must be, the ultimate or effective will of God. So that the effective omnipotence of God is in reality nothing else than his effective or ultimate will: or, in other words, the effective or ultimate will of God is the first sovereign cause of all things, which do or can exist. And indeed to suppose otherwise, is to suppose the violent absurdity of two first principles.

Again 2dly, this effective or ultimate will of God is so effective in all things, as that nothing can, in the least degree, hinder or defeat it; as that it cannot fail; either in the minutest or the remotest circumstance, of its most accomplished event, issue, or purpose. Luke i. 37, with God there is no one thing but is possible; (2 Chron. xx. 6.) In thy hands is the power, and the might, and no one is able to withstand thee.

And 3dly, This effective or ultimate will of God is also immediately, intimately, always, and every where present, prescribing and controlling every intermediate incident and event (however repugnant in itself to his pure, proximate will, or the will of his *euaresias* complacency) to the fullest accomplishment of his purposes: Deut. viii. 4. Thy raiment waxed not old upon thee, neither did thy foot swell (with going bare) these 40 years. Isa. liv. 16. I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for this work, and I have created the waster to destroy. Isa. xxviii. 26. His God doth instruct him (the plowman) to discretion, and teach him, viz. to cast abroad the fitches, and scatter the cummin, &c. (Isa. xliv. 7.) who, as I, shall call, and shall declare it, and set it, (the affairs of the world,) in order for me, since I appointed the people of old; and the things that are coming and shall come?

I say the effective ultimate will of God appoints in all things great, little, contingent, necessary, and free, without exception; not a sparrow falls to the ground without it, no, nor an hair, from our heads; it extends universally, from the *heart of man* to *the lilly of the field.*

Every event then and incident, in order to its being so, must have its commission from God, must receive its *fiat* and licence from him, and till it has received licence and sufferance from him, it can have only the nature of a possibility, can be no more than a precarious unratified contingence, can in no wise happen, can in no wise be realized, or succeed into a reality. Psalm cxv. 3. Our God is in the heavens, he doth whatsoever pleaseth him. Psalm cxxxv. 6. Whatsoever Jehovah pleaseth, that doth he in heaven, and in earth, in the seas, and all deep places, Yea, even in Hades. Lam. iii. 37, 38. Who is he that saith, and it cometh to pass, when I the Lord command it not? Doth not every good and evil proceed out of the mouth of the most high? And it is imputable to our blindness only that is should seem a paradox, that this effective will of God, without imposing any necessity on the possibilities, futurities, and contingencies, with which he has furnished and enriched his creation, can give to such of those contingencies as he approbates a certainty, which is altogether infallible. It was the divine decree, that not a bone of Chrsit should be broken, and yet no necessity was therefore imposed on any the soldiers, or other executioners present not to break his bones; for that God withheld his fiat from such a contingence was a sufficient security against it, precluding its possibility.

God then has *so* subordinated all possibilities, futurities, and contingencies, which he has constituted, to his will and command, *as that* those only can be realized to which he grants his sanction and licence.

And because God moderates, directs, and governs all things by his only begotten Son Jesus Christ; and has given him a *wisdom* to know what is convenient in all events, and a *prudence* to know how to accommodate the most opportune occasions to all events; and an *ingenuity* to produce these events according to the exactest art, and skillfulness, and precision; and a *kingdom*, and a *throne*, and a *court* in the heavens: all these subordinated possibilities, futurities, and contingencies are subjected to the will of the Son of God also; and he ordains them as he pleases in consequence of his aionian decrees, temporally and from time to time, announced and promulged amidst his great celestial court, and as he judges them serviceable to the ultimate purposes of his justice and benevolence. And therefore we read of him, that being invested in the power of his holy Father, Phil. iii. 21, He is able to subordinate all things to himself.

All things must be subordinated to Jesus Christ, and till all things are subordinated unto him, his aionian kingdom must continue, in which he must reign, the *aionian God;* 1 Cor. xv. 25—28. He must reign till he has put all enemies under his feet, the last enemy shall be defeated in death, for he subordinateth (for his decree passed worketh securely, although by an occult efficacy, this subordination of) *all things under his feet: but when he saith all things are subordinated* (that is, are in the act of being so,) *It is manifest that he* (his father) *is excepted who doth subordinate all things unto him; and when all things shall be subordinated unto him, then shall the son also himself be subordinated unto him, who subordinateth all things unto him, that God may be all in all.*

Although I should be delighted to continue my citations from this interesting volume, I must be content with one more extract. It is the conclusion of the work. After noticing the difficulties of Calvinism and Arminianism, Mr. Stonehouse concludes as follows:—

But the doctrine of Universal Restitution talks not thus, this is in no instance unscriptural, can be charged with no absurdity or contradiction whatsoever, and yet it solves and clears up all difficulties proposed by both parties. At the same time that it rids away all *their* absurdities, it retains every *gospel* truth in its native purity and simplicity.

It exhibits also a glorious end of God in view for his whole creation, namely, that he will be *all in all:* and ratifies his every gracious promise, without any shew of partiality, to all; namely, that by that spirit which was first manifested in his Christ, raising him from the dead, (and which is the only communicable power of life and incorruptibility) he will quicken us all; or in other words, kindle within us this his own resurrective, and only communicable immortality.

And a promise thus presented is likewise such in whose confidence we can content ourselves with both the decrees and sharpest exertion of divine justice, as under the direction of an infinite benevolence. He *does not afflict willingly*

neither grieve the children of men, he afflicts them as sparingly as possible; *affliction cometh not forth of the dust*; and *in all our afflictions he is afflicted; and the very hairs of our head are all numbered.*

Certainly we cannot conceive or imagine any thing so exalted and lovely as is God in his true and real nature: whatsoever therefore we may conceive unworthy of God must be short of true majesty, and beauty; and he must think nearest to the divine excellencies whose conceptions are best suited, and most conform to that sublime report of him, that *God is love.*

But this report, divine revelation only brings us; and we avow that the words of revelation no where, and in no instance contradict it: and we doubt not but that if we *could*, and whenever we may be *able to* investigate these words of his revelation in light, and in their critical consistencies; we shall find in them charms which no enlightened understanding can resist; but which will so delight and astonish us, as to fill and captivate us with love, admiration, and devotion; and render it our most pleasing pursuit and entertainment to contemplate them, and explore the profound abyss of wisdom, wonder, equity, and beneficence contained in them.

A. C. T.

[*For the Messenger and Universalist.*]

MINUTES

Of the Proceedings, of the Genesee Association of Universalists, for 1835.

1. Met according to adjournment of the last year, on the 19th of August, inst. in the village of Pavilion, town of Covington. Chose Br. Charles Hammond, *Moderator*, and Br. Alfred Peck, *Clerk*, and after uniting in prayer with Br. S. Miles, proceeded to business.

2. Delegates from the following twelve societies presented their credentials and united with us in Council, viz. Alden, Alexander, Buffalo, Covington, Darien, Le Roy, Middlebury, Newstead, Perry, Stafford, Weathersfield, York.

3. The Society of Buffalo requested the fellowship of the Association which was granted.

4. Heard the report of the committee of discipline for the last year. 'No cause of complaint.' Report accepted.

5. Heard the report of the committee on letters of fellowship, &c. who reported in favour of receiving into fellowship T. P. Abell, whose request was duly made. Report accepted and the letter granted.

6. Chose Brs. R. Tomlinson, J. S. Flagler, and A. Peck, a committee of discipline for the ensuing year.

7. Chose Brs. Flagler, J. Gage 2nd, and L. L. Saddler, a committee on letters of fellowship and ordination the coming year.

8. Voted that there be three Conferences in the ensuing year within the limits of this Association; the time and place of holding them to be made known through the Standing Clerk.

9. Voted that the fifth article of the Constitution embracing the powers of the Association, be [considered as] so amended, that the Association may be at liberty to unite with the New-York State Convention.

10. Voted that we *will not* ask the fellowship of the N. Y. S. Convention.

11. Chose Br. A. Peck, Standing Clerk, in the place of Br. Gage, resigned.

12. Voted that the standing clerk prepare the Minutes of the Association for publication.

13. Voted that this Association adjourn to meet in the City of Buffalo on the 3d Wednesday and Thursday in August, 1836.

Charles Hammond, *Moderator.*

Alfred Peck, *Clerk.*

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer by Br. H. Roberts. Sermon by Br. J. Lewis, text Prov. xi. 1. Benediction by the same.

Afternoon.—Prayer by Br. J. Babcock. 1st Sermon, Br. R. Tomlinson, text Isa. xxix. 24. 2nd Sermon, Br. S. Miles, text Rom. xi. 36. Benediction by Br. Tomlinson.

Evening.—Prayer by Br. K. Townsend.—Sermon by Br. T. C. Eaton, text Heb. xii. 2. Benediction by the same.

Thursday Morning.—Prayer by Br. L. Paine. 1st Sermon by Br. J. Babcock, text Luke xxiv. 32. 2nd Sermon by Br. C. Hammond, text John xiv. 27. Benediction by the same.

Afternoon.—Prayer by Br. Hiscock. Sermon by Br. K. Townsend, text Mark vi. 50. Usual Addresses, by Br. A. Peck. Benediction by Br. Townsend.

MINISTERING BRETHREN PRESENT.

C. Hammond, R. Tomlinson, L. L. Sadler, J. Lewis, T. C. Eaton, K. Townsend, H. Roberts, J. W. Hiscock, J. Gage 2nd, J. S. Flagler, A. Peck, S. Miles, J. Babcock, T. P. Abell, L. Paine, and W. Andrews.

REV. C. F. LE FEVRE.

This zealous and esteemed brother sailed from N. York on Tuesday last, 1st inst. in the Ship Caledonia, for Liverpool, on his contemplated tour through Europe. We know that many a prayer for his health and prosperity, and the best wishes of many warm friends will accompany him wherever he may chance to travel, and through whatever scenes he may be called, in the providence of God, to pass during his sojourn in the "land of his fathers;" and that equally anxious desires will go forth for his safe and happy return to his kindred and friends in this, the beloved country of his adoption.

His farewell discourse was delivered in the Orchard-street Church on Sunday morning last, and in the evening at the Greenwich Church. He has kindly favored us with it for publication, and we shall with pleasure present it in our next. We need only farther observe that the occasion of it's delivery was an affecting one.

JUBILEE HYMN.

We acknowledge the receipt of an excellent Hymn, L. M. under the above title, from our esteemed correspondent, Mrs. Downer, designed for the approaching Jubilee. The writer says:—"If you think they (the lines) will prove acceptable to those who may meet in Convention, you will have the goodness to present them." This we shall do with much pleasure. In the confident belief that the Hymn will be highly acceptable to the Convention, we shall also probably put it in type, and have a thousand or two slips prepared for distribution on the occasion of its use.

ILLINOIS.

We make the following brief extract from a letter recently received from Br. A. Gale, who removed from this city last spring to Illinois. His letter is dated, "Chicago, Il. Aug. 15th, 1835." We are extremely happy to hear that he arrived safe, and that he is pleased with the country.—Should any of our preachers pass that way, he would be gratified to have them stop and deliver their message there.

Dear Sir—I have the pleasure of informing you that I arrived at this place, with my family, on the 22d of May last. I find this section of the country much as I had anticipated. The inhabitants are principally from New-York and the New England States. They are generally quite agreeable, and liberal in their feelings. I am much pleased with the place as a location for business, and with the society, generally, so far as I have become acquainted.

I find the religious societies, as I mentioned to you in New-York, to consist of Methodist, Presbyterian, Episcopalian, Roman Catholic and Baptist. From what I can learn there never was a Universalist preacher here, but I think from the little information I have been able to gain, there are many liberal minded people here—many who would be glad to hear a different doctrine from any preached here at present.

*** Br. F. Hitchcock, desires all letters, papers, &c. for him, to be sent hereafter to *Bridgeport, Conn. Post Office*, instead of *Stratford*, as heretofore requested.

PHILADELPHIA DISCUSSION.

Just Published,

And for sale at this Office, the interesting Controversy between Ezra Stiles Ely, D. D. and Abel C. Thomas, on the conjoint question—"*Is the doctrine of Endless Punishment taught in the Bible*—or *does the Bible teach the Final Holiness and Happiness of all Mankind?*" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We respectfully solicit early orders from friends in the various sections of our country, that we may be prepared to send out new supplies, if needed, before the business season closes. In many instances, friends at a distance can send orders by their merchants who are coming to the city for their fall supply of goods, and have the Books packed with these goods in return. We believe the work calculated to do great good, and the more extensively distributed the better. P.

BUCKS CO. PA.

A line from Br. S. W. Fuller, under date of 28th ult. informs us that he has just returned from a preaching excursion in Bucks Co. where he was accompanied by Br. Rodgers. They had a very pleasant and interesting time and preached four of their discourses in the Grove—nature's own temple. Br. F. proposes another visit there ere long.

HUDSON RIVER ASSOCIATION.

We have unintentionally neglected to notice the annual meeting of this body. It takes place on Wednesday and Thursday next, (9th and 10th inst.) at Hudson, N. Y.—The notice of it has been on our hook, for insertion, two or three weeks, but by some unaccountable means has been forgotten.

PHILADELPHIA ASSOCIATION.

The Philadelphia Association of Universalists will meet in the Vestry Room of the First Universalist Church in Philadelphia, on the Tuesday Evening preceding the third Wednesday in October. Ministering and lay brethren are affectionately invited to attend. Abel C. Thomas,
Standing Clerk.

Will Br. Peck excuse us. The omission to which he refers was purely accidental. It occurred in erasing the name from the former place and neglecting to enter it at the latter. The Nos. we will reserve, so that he may send for them by private conveyance, or we will forward by mail, as he may desire.

Married,

In Hartford, Conn. Aug. 27th, by Rev. Matthew H. Smith, Rev. Wm. A. Stickney, of Berlin, Conn. to Miss Mary Bolles, of Hartford.

Died,

In New-York, Aug. 11th, Thomas Richard, aged 5 months; also, Aug. 31st, Margaret Ann, aged 2 years, children of Mr. Thomas K. Brooks.

Religious Notices.

Br. L. F. W. Andrews will preach in the Orchard-street church to morrow morning, and in the Greenwich church in the afternoon and evening.

Br. S. J. Hillyer will preach in Deanesville, Sunday evening, Sept. 6th (to-morrow.) He will also preach in the School-house near Bishop's Factory, Saturday evening, Sept. 26th; at Darien, near J. Whiting's, Esq. Sunday morning, the 27th; near Mr. Waterbury's at 1 o'clock, P. M.; in Greenwich at half past 4, and at Stamford in the evening.

Br. T. F. King will supply for Br. S. J. Hillyer, the 4th Sunday at North-Salem.

Br. T. F. King will preach in New-York, 3d Sabbath in September, (20th,) in the Orchard-st. Church in the morning, and Greenwich, afternoon and evening.

Br. Jacob Myers will preach at Hightstown, New Jersey, 2d Sunday in September, (13th.)

Br. Job Potter of Cooperstown, N. Y. will supply Br. Le Fevre's desk, on the 2d Sabbath in Sept. (13th.)

Br. F. Hitchcock will preach at Trumbull, the 2d Sabbath in September (13th,) and at Sandy Hook, Newtown, the 3d Sabbath in Sept. (20th.)

Br. S. C. Bulkeley will preach at Flax Hill, Saturday evening, September 12th, at the School house near Mr. John Mallory's Sunday 13th, in the morning and afternoon, and at New-Canaan in the evening; in Croton morning and afternoon, and at Sing Sing in the evening of the 3d Sunday in Sept. (20th.)

[The following beautiful linesare from the Boston Transcript, and were written on seeing Greenough's Statues of the ascending Child conducted by an Angel to glory.]

THE ASCENDING CHILD.

CHILD—Whither now wilt thou proceed?

ANGEL—Come up hither, I will show thee.
Follow me with joyful speed;
Leave thy native earth below thee.

CHILD—Stop! mine eyes cannot sustain
Such a wond'rous flood of light.

ANGEL—Come up hither. *Thou shalt gain,*
As thou risest, stronger sight.

CHILD—Lost in wonder without end;
Joyful, fearful; longing, shrinking;
Lead me, O, thou heavenly friend;
Keep a trembling child from sinking.
Oh! I cannot bear this glory;
Angel, brother, how cans't thou?

ANGEL—I will tell thee all my story;
I was once as thou art now.

CHILD—When some sorrow did befall me,
Or I felt some strange alarms;
Then, my mother's voice would call me
To the shelter of her arms.
Now what bids my heart rejoice,
Clasped in arms I cannot see?
Hark! I hear a soothing voice,
Sweetly whispering "Come to me."

ANGEL—Yes; it calls thee from on high.
Come to God's most holy mountain.
Thou hast drunk the stream of life;
I will bring thee to the fountain.

THE HOPE OF FUTURE LIFE.

Few think of all the lofty and divine hopes that the belief in immortality opens to us. One of the purest of these is the expectation of a more entire intelligence—of the great gift of conversing with all who have lived before us—of questioning the past ages and unravelling their dark wisdom. How much in every man's heart dies away unuttered! How little of what the sage knows does the sage promulge! How many chords of the lyre within the poet's heart have been dumb to the world's ear! All this untold, uncommunicated, undreamed-of hoard of wisdom and of harmony, it may be the privilege of our immortality to learn. The best part of genius the world often knows not—the Plato buries much of his lore within his cave—and this, the High Unknown, is our heritage. With these thoughts, you see how easy it is for the parting soul to beautify and adorn Death! With how many garlands we can hang the tomb! Nay, if we begin betimes, we can learn to make the prospect of the grave the most seductive of human visions—by little and little we wean from its contemplation all that is gloomy and abhorrent—by little and little we hive therein all the most pleasing of our dreams. As the neglected genius whispers to his muse, 'Posterity shall know thee, and *thou* shalt live when I am no more,' we find in this hallowed and all-promising future a recompense for every mortification, for every disappointment, in the present. It is the belief of the Arabs, that to the earliest places of human worship there clings a guardian sanctity—there the wild bird rests not, there the wild beast may not wander; it is the blessed spot on which the eye of God dwells and which man's best memories preserve. As with the earliest place of worship, so is it with the latest haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpses of divinity indulged, so should it be with that where our full knowledge of the Arch Cause begins, and we can pour forth a gratitude no longer clouded by the troubles and cares of earth. Surely if any spot in the world be sacred, it is that in which grief ceases, and from which, if the harmonies of creation, if the voice within our hearts, if the impulse which made man so easy a believer in revelation, if these mock and fool us not with an everlasting lie, we spring up on the untiring wings of a pangless and seraphic life—those whom we loved, around us; the aspirings that we nursed, fulfilled; our nature, universal intelligence—our atmosphere, eternal love!' The Student—*Bulwer.*

A BROTHER'S LOVE.

There is something transcendently virtuous in the affection of a high hearted brother towards his gentle and amiable sister. He can feel unbounded admiration for her beauty—he can appreciate and applaud the kindness which she bestows upon himself—he can press her bright lips and her fair forehead, and still feel she is unpolluted—he can watch the blush steal over her features when he tells her of her innocent follies, and he can clasp her to his bosom in consolation when the tears gush from her overloaded heart. With woman there is a feeling of pride mingled with the regard which she has for her brother.—She looks upon him as one fitted to brave the tempest of the world, as one to whose arm of protection she can fly for shelter when she is stricken by sorrow, wronged or oppressed, as one whose honor is connected with her own, and who durst not see her insulted with impunity. He is to her as the oak is to the vine, and though she may fear all others of mankind, she is secure and confident in the love and countenance of her brother. Nothing affords man such satisfaction, and nothing entwines a sister so affectionately among his sympathies and interests, as a profound reliance on her virtue, and strong convictions of her diffidence and delicacy. As these two latter qualities are far the most delicious qualities of a beautiful female, so are they the strongest spells for enticing away the affections of the other sex. A female without delicacy is a woman without principle; and as innate and shrinking perception of virtue is true characteristic of a pure hearted creature, so it is the most infallible bond of union between hearts that truly beat in response to each other. There is more tenderness in the disposition of woman than man; but the affection of a brother is full of the purest and most generous impulses; it cannot be quenched by ought but indelicacy and unworthiness, and it will outlive a thousand selfish and sordid attachments. A deep-rooted regard for a gentle creature born of the same parents with ourselves is certainly one of the noblest feelings of our nature, and were every other feeling of human nature dead save this, there would still a bright hope remain that the fountain of virtue and principle was not yet sealed.
Philadelphia Album.

THE HEAVENLY HOME.

"I would not live always, away from my home."

How many pleasing associations, and tender recollections, are awakened by the mention of home. Around what place do the affections linger with such strong attachment, or what spot looks bright and happy, when the rest of the world appears dark and cheerless, but that characterized by the expressive word home!—Where do the skies wear a peculiar brightness, and Nature present peculiar cheerfulness and loveliness but at home?

Home is a place of *friendship.* There the youthful affections are first called into exercise, and the kindness with which they are reciprocated, awakens attachments that will long be cherished and perpetuated.

It is a place of *security.* Living in friendship, the inmates of home are secure from the mutual attacks of slander and misrepresentation. It is secure from that false invective, which embitters so much of the intercourse with a censorious and misjudging world.

It is a place of *confidence.* Bound together by common interests, and secure of each other's friendship, among the inmates of home, what room can there be for distrust?

It is a place of *peace.* Where affection presides, peace is her certain attendant, and will make home.

The place of *happiness.* That place cannot be miserable where friendship, security, confidence and peace are found to dwell.

The mention of home will awaken the recollection of the honored father, who counselled and supported; of the kind mother, who consoled and cherished; and of the society and sweet converse of brothers and sisters.

But Heaven is the Christian's home. Here he is a stranger and a sojourner; but he is travelling to a city which hath foundations, the abode of friendship and peace. *Divine love* is the sacred principle that animates all hearts in the regions of bliss, from the "rapt seraph" to him who has "washed his robes in the blood of the Lamb." It unites the inhabitants of Heaven in an indissoluble band of harmony, and attaches them to God himself.

Security is also there. Security from the influence of unholy affections. Into heaven sinful passions, which here make the human bosom the abode of wretchedness, can never intrude. There will be security from the temptations and hostility of wicked men, and from the enmity and malice of the great spiritual foe.—With the Prince of Peace, *peace* shall ever reign, and from the right hand of God shall flow the river of his *pleasures* for ever more.

FIFTH VOLUME
OF THE
New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the *fourth* volume, a period of time abundantly sufficient to develope its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of.—The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to *improve* upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

☞ In addition to the foregoing, the publisher has the pleasure of stating, that Br. C. F. LE FEVRE, Pastor of the Third Universalist Society in New-York, and who is very favorably known throughout our denomination, sailed from New-York on the first inst. on a tour of six or eight months through Europe. Arrangements have been made with him for a regular correspondence through the Messenger, during his absence, which it is believed will add greatly to the interest of the forth-coming volume. We shall be furnished with a sufficient supply to commence a regular weekly publication of his letters with the 5th vol. first Saturday in Nov.

TERMS. The "*New-York Christian Messenger and Philadelphia Universalist,*" will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at $2 per ann. *in advance.* The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st. Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. PRICE.

New Pamphlets.

An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.
Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.